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it was in California) of the Missions, which the so-called Californians executed to their own disgrace and to the ruin of the poor Indians. Among the chief culprits were Vallejo and Alvarado, who accordingly have little good to say about the missionaries. The authors are also under the wrong impression, often refuted, that the missionaries refused the oath of allegiance to the republic of Mexico because they were monarchists. Such was not the reason. Would the authors themselves at any time have thought fit to swear allegiance in California to the mis-called republic of Mexico? Nevertheless, to show their loyalty, Father Narciso Durán and his friars ten years later offered to swear allegiance to the republic of Mexico as soon as they learned that Spain had acknowledged the republic, such as it was.

Finally, the authors appear to believe in the saying, "Where there is much smoke, there must be some fire." Possibly; but they should be careful not to mistake swamp vapor for smoke. Hence the implied assertion that the Padres, or some of them, were not entirely in love with Lady Poverty. Documentary evidence runs the other way. Every one of the Franciscan Friars, from Father Junipero Serra to Father Francisco Sánchez, the Father Salvadiera of Helen Hunt Jackson, lived and died poor. Not a single one claimed anything for himself or for his Order. Whatever was accumulated while they were in charge of the Mission temporalities, and whatever was donated to them under any title whatsoever, belonged to the Indian converts, and was used or disbursed for the benefit of the Indian community.

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**The Spanish Dependencies in South America.** An introduction to the history of their civilization. By Bernard Moses, Ph.D., LL.D., Professor in the University of California, Honorary Professor in the University of Chile. 2 vols. New York and London: Harper Brothers, 1914.

In the last few years, South America has attracted ever-increasing notice in our country, a notice that has been fostered by that admirable institution, known at first as the Bureau of American Republics, and now as the Pan-American Union. The lands of South America have been alluded to as the "Lands of Opportunity." We have been told of their unlimited resources and of the splendid possibilities of an increasing commerce between them and ourselves. The minds of our practical and business-like fellow countrymen are turning, more and more, to South America, just as South Americans are beginning to turn toward us. It is refreshing, however, to note that the awakened interest in South America is not altogether an exclusively commercial

one. A desire to know more of the history of the lands to the South of us naturally follows our closer relations. Such a desire is amply satisfied by the two splendid volumes before me. In these, Professor Moses has given us a bird's-eye view of the past of our Southern Republics from Panama southward, at the period when they were colonies of Spain. The work makes most interesting and instructive reading, and it may be regarded as a mine of information, in history, politics, sociology, and pedagogy, for the entire colonial period of Spanish South America. Not the least useful feature of the work is to be found in the numerous footnotes, which offer to the reader, acquainted with the Spanish language, an extensive bibliography of the subject. To cover the immense field chosen for his study, the author was obliged to accomplish a most extensive reading, and his work bears evidence of having thoroughly mastered his subject. Though he does not appear to have access to manuscript materials, nor can it be said that he has given anything new to the scholar, his extensive reading of works on America, old and new, has enabled him to offer to the public a popular work of the first order. No student of Spanish American history can fail to come into contact with the Church's activity, especially in these countries where the ecclesiastical and civil authority were so closely interdependent. In the lands, colonized by Spain, we Catholics have much to glory in, but we have also much to be ashamed of. The honest historian, Catholic or Protestant, will not hesitate to give us the unvarnished facts. So long as a historian contents himself with facts, we have no complaint to find with him; but, when he proceeds to draw his own conclusions, be he a Prescott, or a Gregorovius or a Rohrbacher, we are at liberty to take issue with him.

Professor Moses has tried to be fair, as his praise of the work of the Jesuits shows. He has never distorted facts, but a bias, almost inevitable in a non-Catholic, appears time and again in his reflections and conclusions.

We are not in particular sympathy with the Spanish Inquisition, either in Spain or America, and we recognize its abuses; yet, we must say, that the author has exaggerated it when he calls it: "The most diabolical of all human institutions" (Vol. I, p. 349). With the exception of one or two insinuations, we may endorse what he writes of St. Rose de Lima and St. Peter Claver (Vol. II, pp. 66-98), but we cannot agree with his opinion concerning the disagreement between the Synod of the New Granada and the *encomenderos*, and the "undue assumption of authority" by the former (Vol. I, p. 284). Leaving aside these and a few similar instances, we welcome the work of Professor Moses as a valuable addition to our popular literature on South America.